1: Obermeyer E-5 (1964-1965) 1969 MT9 Libyan Bedouin MT9
'Aishaibat

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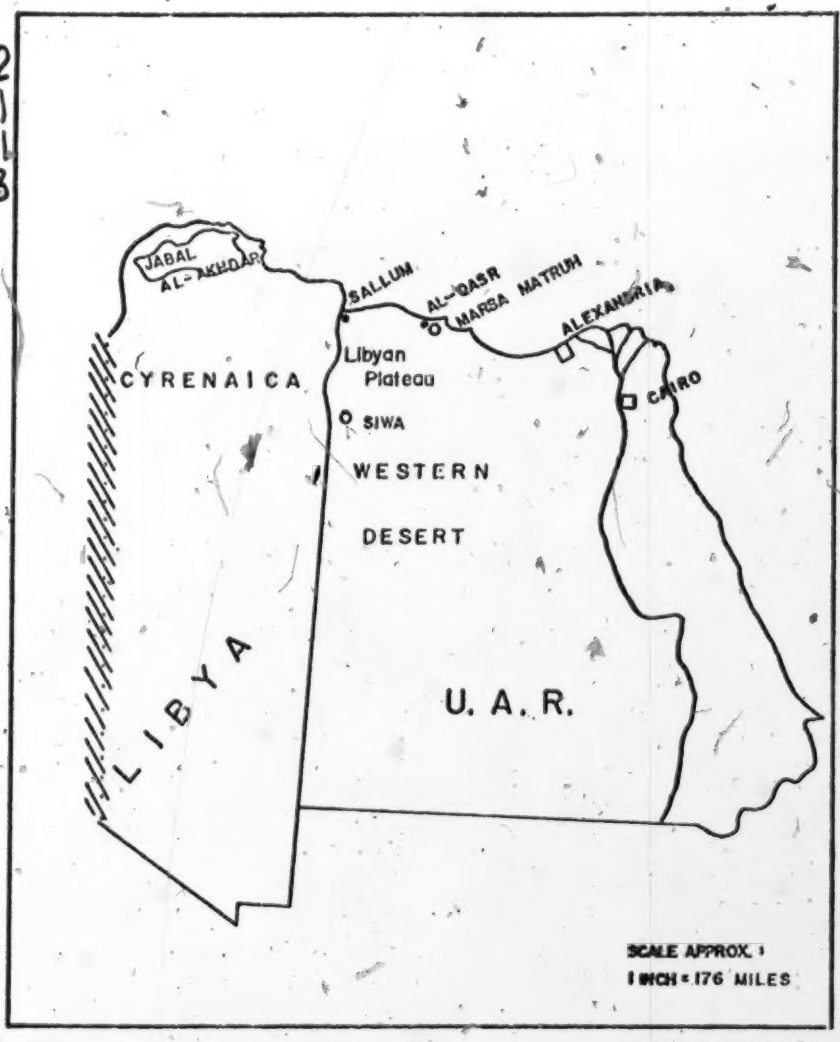

EGYPT AND CYRENAICA

FIGURE 1

FIGURE 3a. LINEAGE TERRITORIES OF AL-QASR.

1: Obermeyer E-5 (1964-1965) 1969 MT9 Libyan Bedouin MT9 'Aishaibat

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133
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FIGURE 4

LAND FORM MAP OF AL-QASR SHOWING DRAINAGE PATTERN

SCALE = 1:250,000

1: Obermeyer E-5 (1964-1965) 1969 MT9 Libyan Bedouin MT9 'Aishaibat

1: Obermeyer E-5 (1964-1965) 1969 MT9 Libyan Bedouin MT9
'Aishaibat

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361
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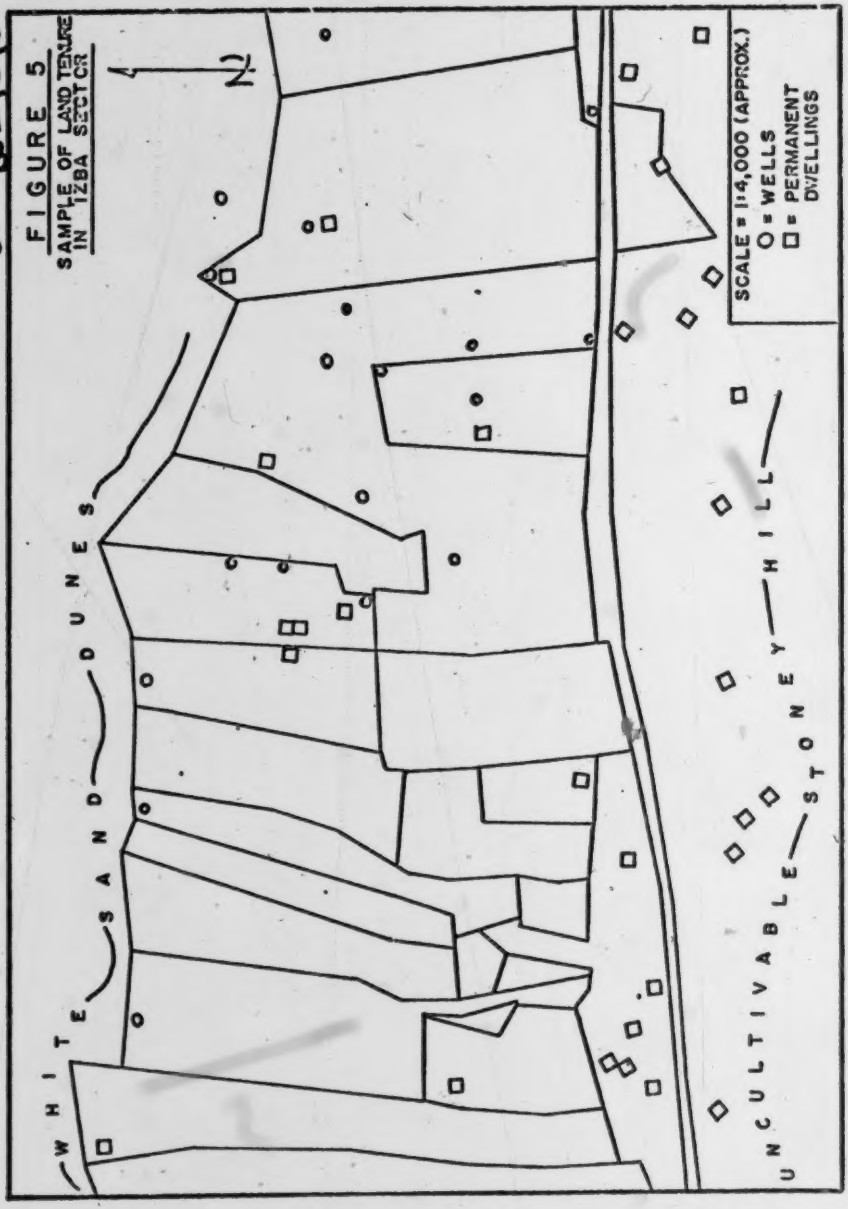

1: Obermeyer E-5 (1964-1965) 1969 MT9 Libyan Bedouin MT9
'Aishaibat

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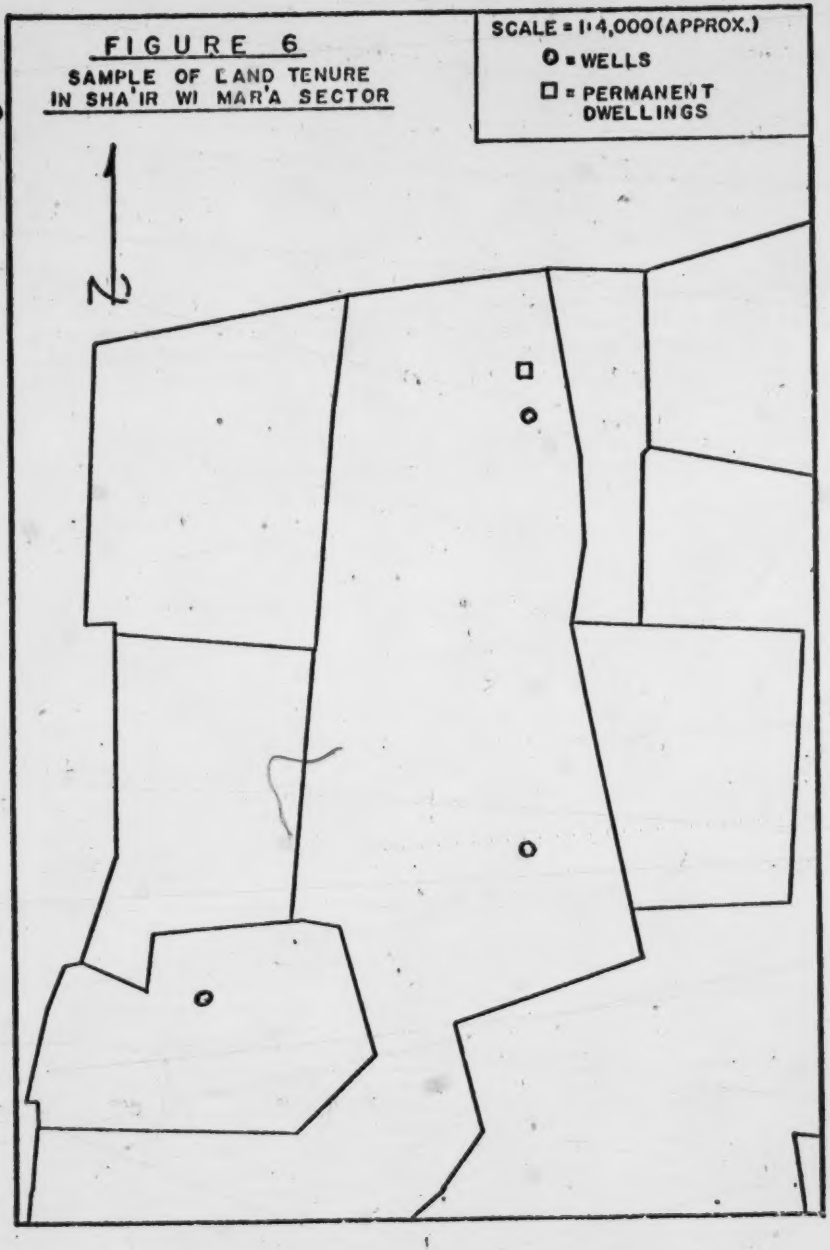
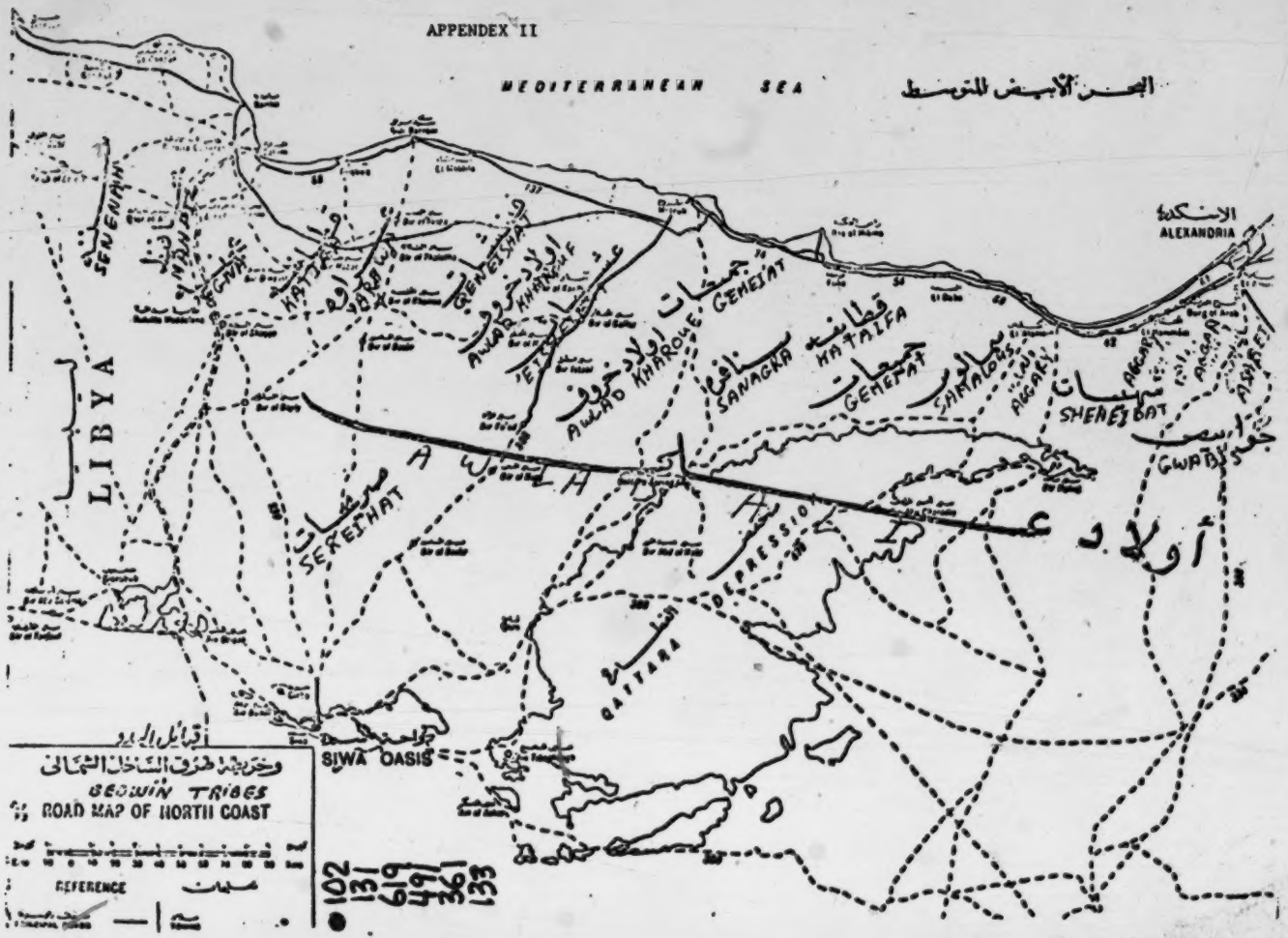
FIGURE 6

SAMPLE OF LAND TENURE
IN SHA'IR WI MAR'A SECTOR



APPENDEX II

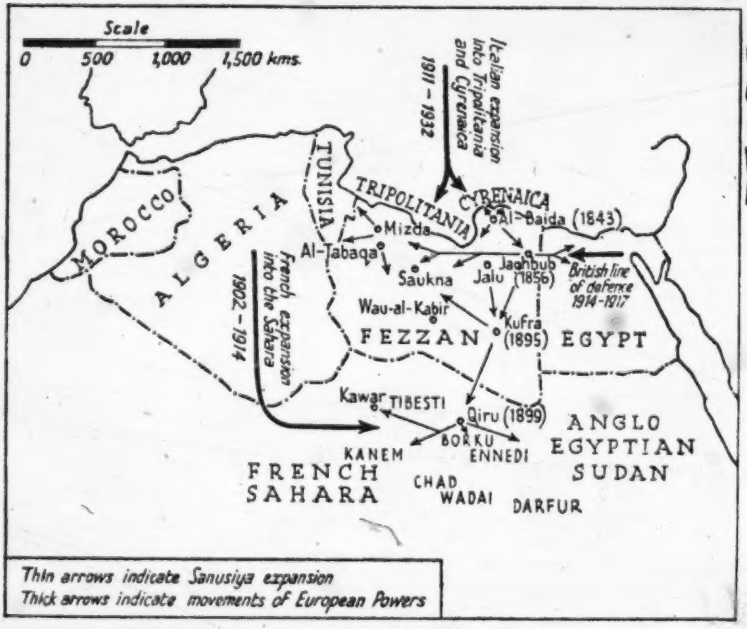


2: Mohsen E.O-5 (1958-1966) 1971 MT9 Libyan Bedouin MT9
Awlad Ali

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

touch with the lodges of his Order in Cyrenaica, Tripolitania, the Western Desert of Egypt, and the Sudan.

In moving the seat of his Order to Jaghbub, the Grand Sanusi was probably most influenced by his decision to direct his missionary propaganda southwards. It is understandable that he should have made this decision. His was a missionary



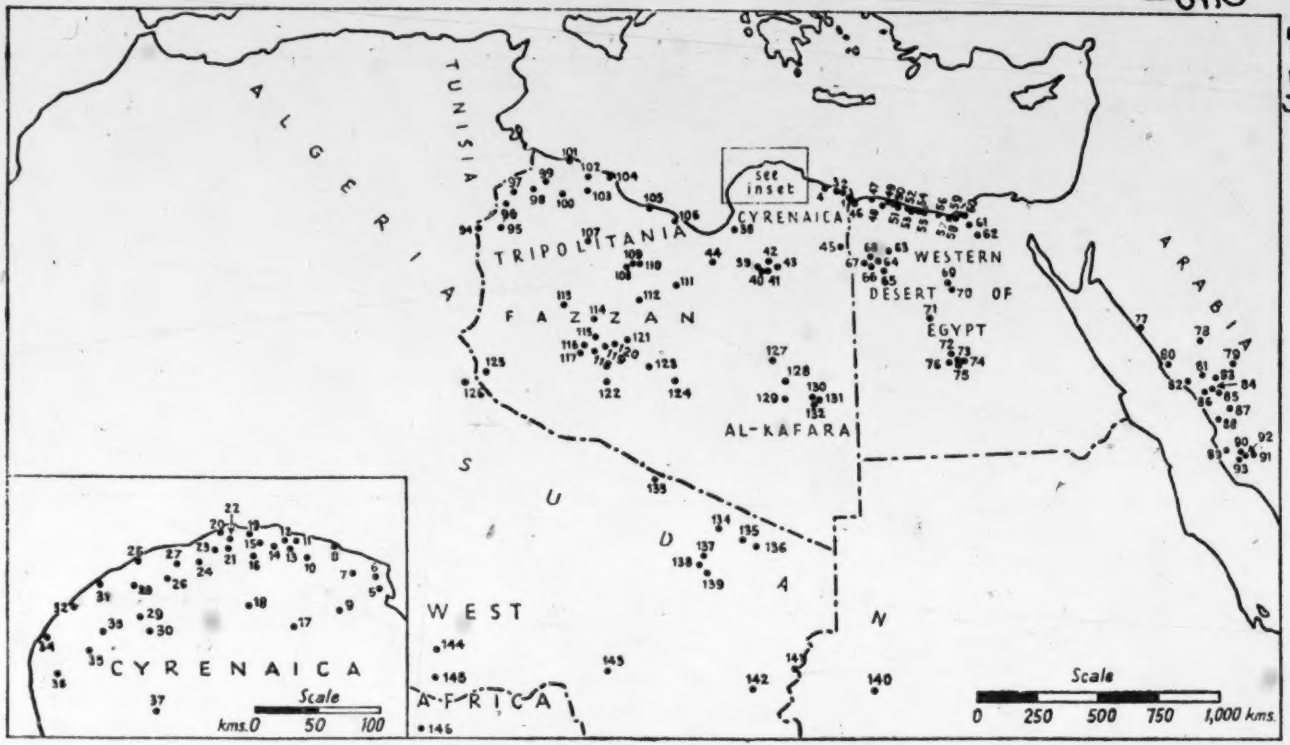
The Spread of the Sanusiya in North Africa.

mind and the Order he had founded a missionary Order, and the pagan and semi-pagan countries of the Sahara and the Sudan, and of Equatorial Africa beyond them, offered endless scope for conversion to the faith. Moreover, his Order was already reaching the limits of its expansion in North Africa. It had won over the nomad and semi-nomad Bedouin tribes of Cyrenaica, Tripolitania, and Egypt, and the oases folk under their influence, but was not making, and was not even in its heyday to make, much impression on the peasants and townsmen up against whom it now found itself in Northern Tripolitania and the Nile Valley. Dammed to west and east the Order

3:Evans-Pritchard E-4,5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942)
Sanusi

141 *795 102

[P. 24]



Distribution of Sanusiya Lodges in North Africa and Arabia.

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

[P. 25]

102
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1949

CYRENAICA

1 al-Jarfan
2 Umm Rukba
3 Janzur
4 al-Marassas
5 Umm al-Razam
6 Umm Hafain
7 Martuba
8 Darna
9 al-'Azziyyat
10 Mara
11 Khashm Rzaiq
12 Maraziq
13 Bishara
14 Tart
15 Shahhat
16 al-Fayidiya
17 al-Makhili
18 al-Nayyan
19 al-Hamama
20 al-Haniya
21 al-Zawiya al-Baida
22 Qafanta
23 al-'Arqub
24 al-Qasrain
25 Tamaitha
26 Anbalu al-Huwaiz
27 Mirad Mas'ud
28 Qarabarbi
29 al-Marj
30 al-Qasur
31 Taukra
32 Dariyana
33 Asqafa
34 Banghazi
35 Umm al-Shakhanab
36 al-Tailimun
37 Msus
38 al-Qatafiya
39 Aujila
40 al-'Arq
41 al-Libba
42 al-Jikharra
43 al-Khatt
44 Marada
45 Jaghbub

EGYPT

46 al-Akhsab
47 al-Shih (Barrani)
48 al-Mithnan
49 Shammas
50 Najaila
51 Umm al-Rakham
52 Baqush (Sidi Harun)
53 *'Asilat* Bin Musa
54 Fuka
55 al-'Awama
56 al-Jamaima (al-Dhaba)
57 Abu-Shinaina
58 al-Hammam
59 Sidi Musa
60 Yadim al-Abairish
61 al-Ghait
62 Haush 'Isa
63 al-Qara
64 Gharmi
65 al-Zaitun
66 al-Sabukha
67 al-Gharbiya
68 Taba'
69 al-Bawiti
70 Mandisha
71 Farafra
72 al-Qasr
73 al-Rashda
74 Balat
75 Ismant
76 al-Qalamun

ARABIA

77 al-Wajh
78 al-Ais
79 al-Madina
80 al-Haura
81 Yanbu' al-Nakhl
82 Yanbu' al-Bahr
83 al-Khaif
84 al-Safra
85 Subh
86 Badr
87 Ziba
88 Rabigh
89 Jidda
90 Abu Qubais (Makka)
91 al-Tayif
92 Muna
93 al-Husainiya

TRIPOLITANIA

94 Ghadamis
95 Darj
96 Sinawin
97 al-Haraba
98 al-Rujban
99 al-Qal'a
100 Mizda
101 Tarabulis
102 Masallata
103 Bani Walid
104 Misurata (2)
105 Sirt
106 al-Naufiliya
107 al-Tabaqa
108 Hun
109 Saukna
110 Waddan
111 Zalla

FAZZAN

112 al-Fuqha
113 Birqin
114 Sabha
115 Ghudwa
116 Dlaim
117 Murzuq
118 Taghaghan
119 Umm al-Aranab
120 Zuwila
121 Tamassa
122 al-Qatrun
123 Wau al-Kabir
124 Wau al-Namus
125 Ghath
126 Qanit

AL KAFARA

127 Tazirabu
128 Bazima
129 Ribiyana
130 al-Hawari
131 al-Taj
132 al-Jauf

SUDAN

133 Bardai
134 Quru
135 Wajanqa al-Kabira
136 Wajanqa al-Saghaira
137 Yarda
138 'Ain Kalak
139 Faya
140 al-Fashir
141 Jabal Murrah
142 Abaish
143 Bir Alali
144 Jajiduna
145 Zinder
146 Kano

[P.30]

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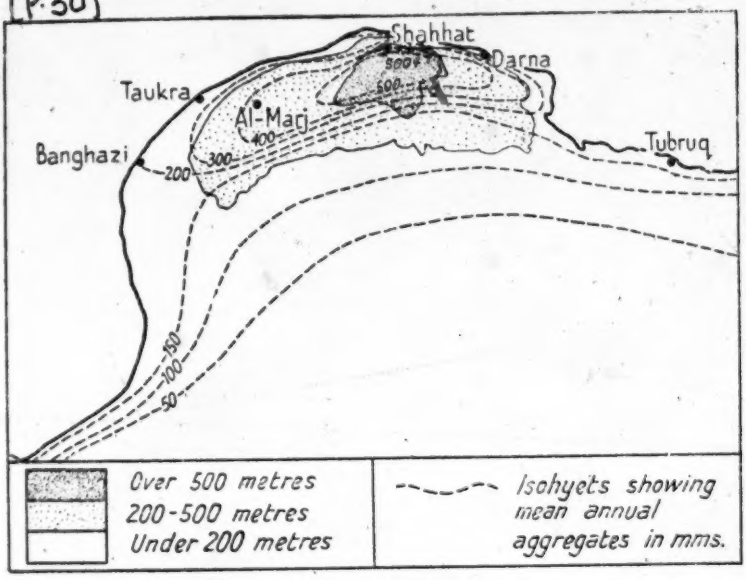

Rainfall and the Plateau Area.

102
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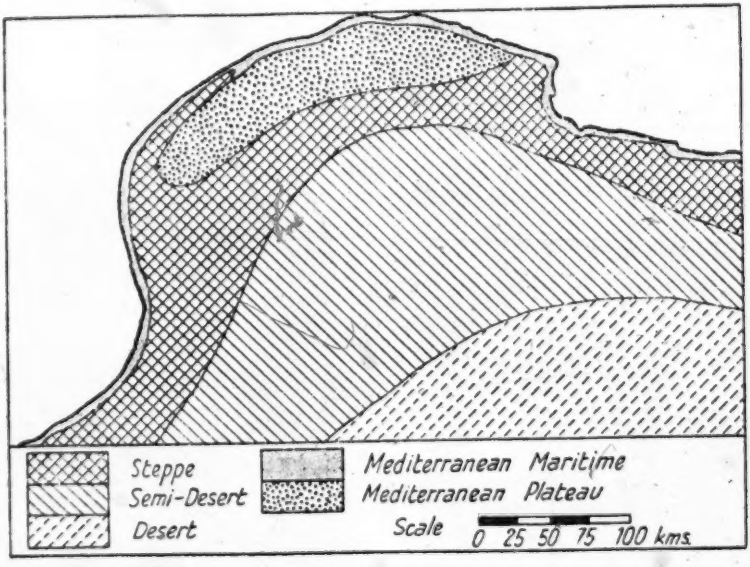

Climatic Zones.

[P. 32]

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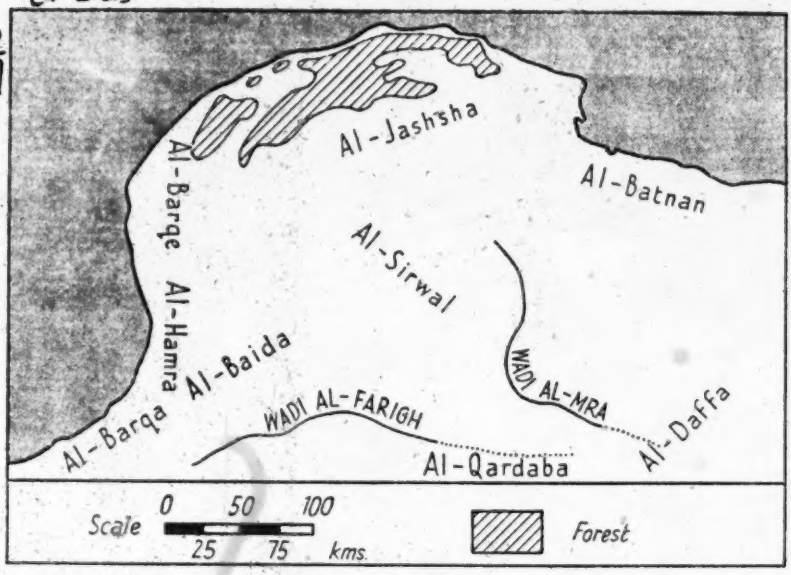
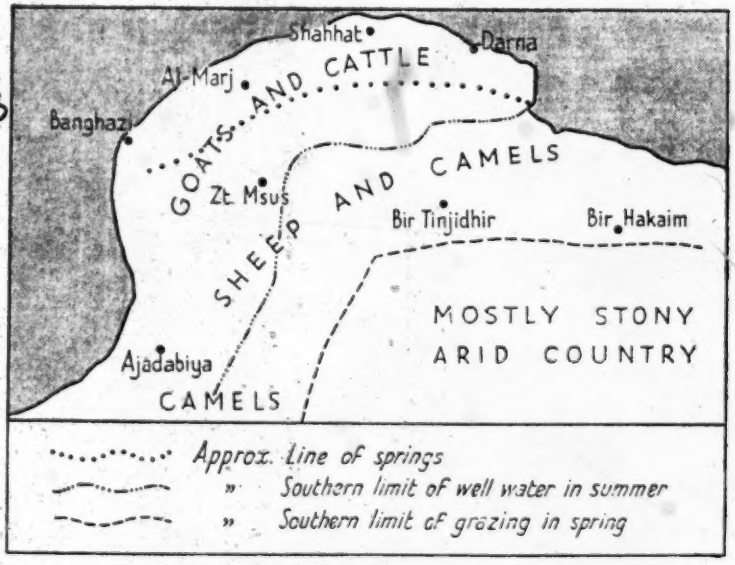


Distribution of Forest.

102
312
233

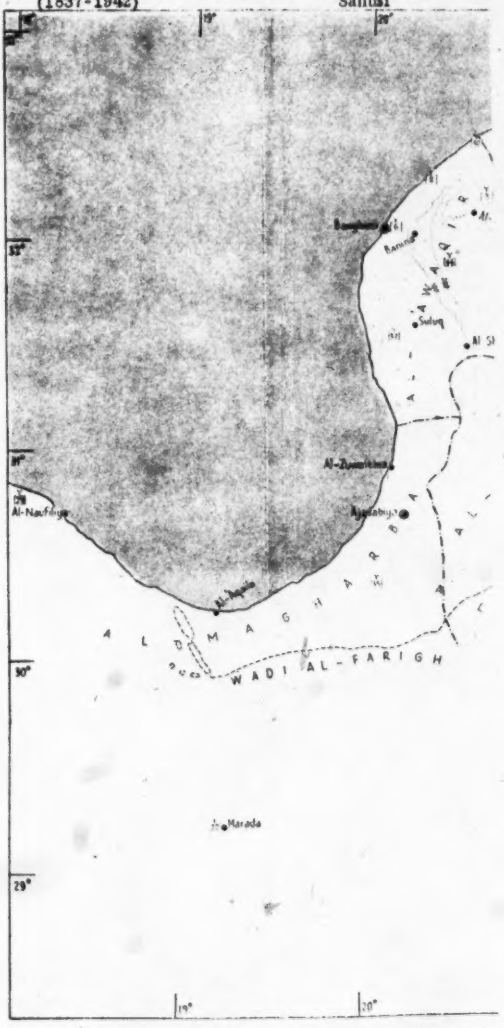


Pastoral Zones.

3: Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

KEY

102 1. al-'Arq
133 2. al-'Arqub
3. Asqafa
131 4. Aujila
361 5. al-'Azziyyat
6. Banghazi
619 7. Bishara
8. Dariyana
9. Darna
10. al-Fayidiya
11. al-Hamama
12. al-Haniya
13. al-Huwaiz
14. Jaghbub
15. Janzur
16. al-Jarfan
17. al-Jikharra
18. Khashm Rzaiq
19. al-Libba
20. al-Makhili
21. Mara
22. Marada
23. al-Marassas
24. Maraziq
25. al-Marj
26. Martuba
27. Mirad Mas'ud
28. Msus
29. al-Naufiliya
30. al-Nayyan
31. Qafanta
32. Qarabarbi
33. al-Qasrain
34. al-Qasur
35. al-Qatafiya
36. Shahhat
37. al-Tailimun
38. Talmaitha
39. Tart
40. Taukra
41. Umm Hafain
42. Umm al-Razam
43. Umm Rukba
44. Umm al-Shakhanab
45. al-Zawiya al-Baida



THE CHI

[facing P. 34, A]

3: Evans-Pritchard E-4, 5 (1942-1944) (1837-1942) 1949 MT9 Libyan Bedouin MT9 Sanusi

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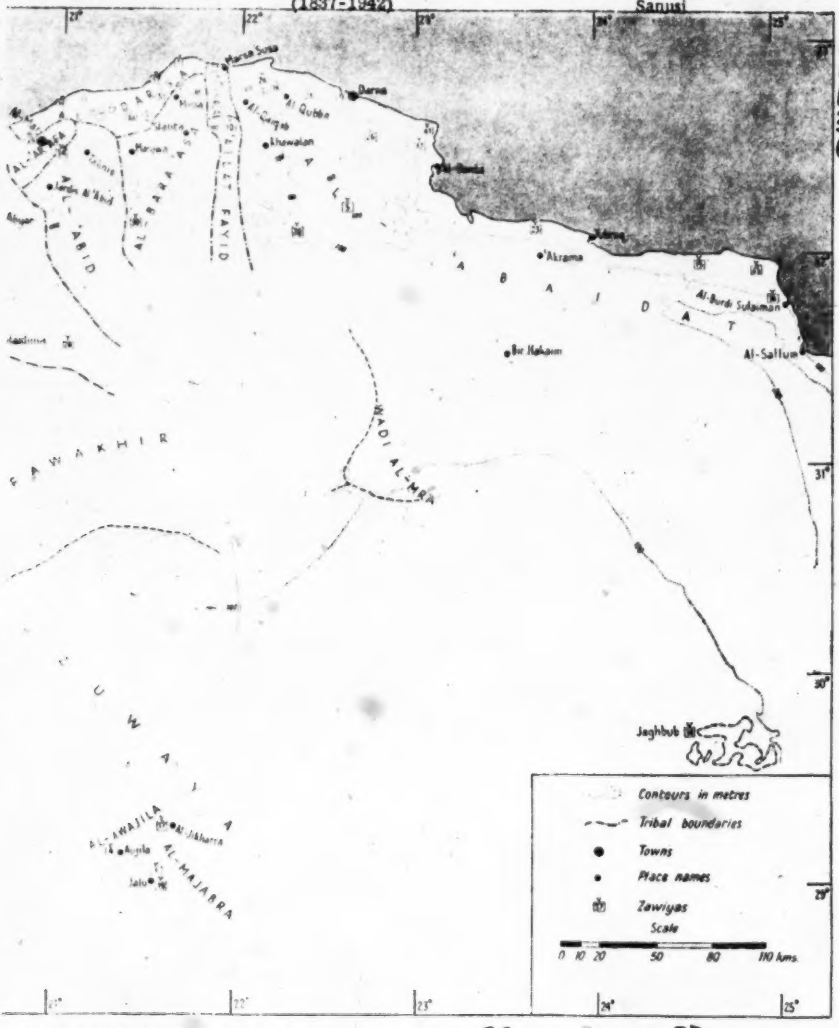
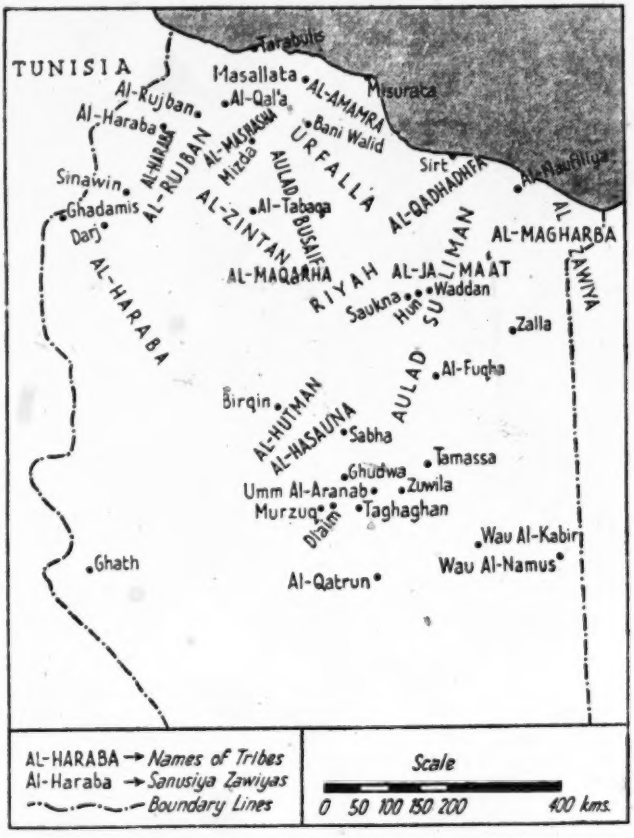


EF TRIBES OF CYRENAICA (after De Agostini)

[facing P. 34, B]

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

spond different social statuses. Some are classed as *Marabtin bil baraka*, 'client tribes with the blessing' or *Marabtin al-Fatha*, 'client tribes of the prayer', and they often claim to be Sharifs. These 'sacred' tribes, such as the Aulad al-Shaikh and most of

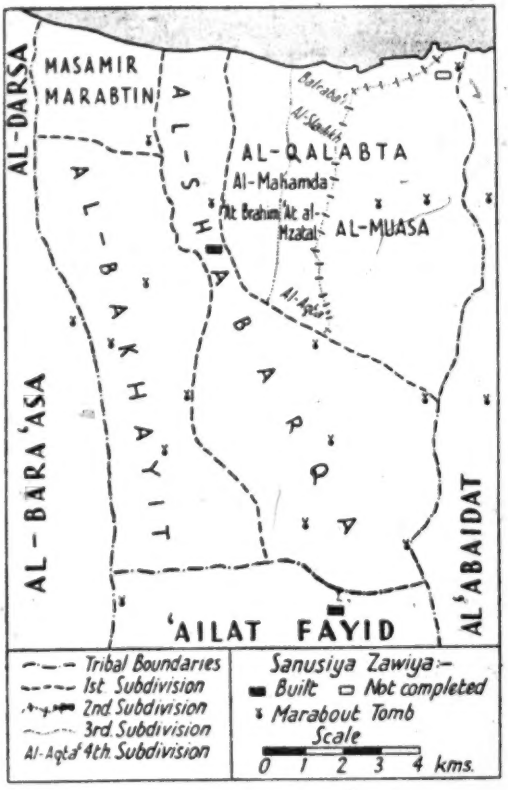


The Chief Sanusi Bedouin Tribes of Tripolitania.

the Masamir and Farjan, live among the *Sa'adi* as equals in virtue of the prestige they derive from their descent, or supposed descent, from saints, though the free tribes do not regard them as quite like themselves. Their ancestors are almost invariably believed to have come from the west, Morocco, Algeria, Tunisia, or Tripolitania. This move of pious men to

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

and of the consistency between lineages of a clan and segments of a tribe. In explanation of it a few words must first be said about the terms *qabila*, *'aila*, and *bait*. *Qabila* is the word generally used to denote a tribe or primary tribal division.



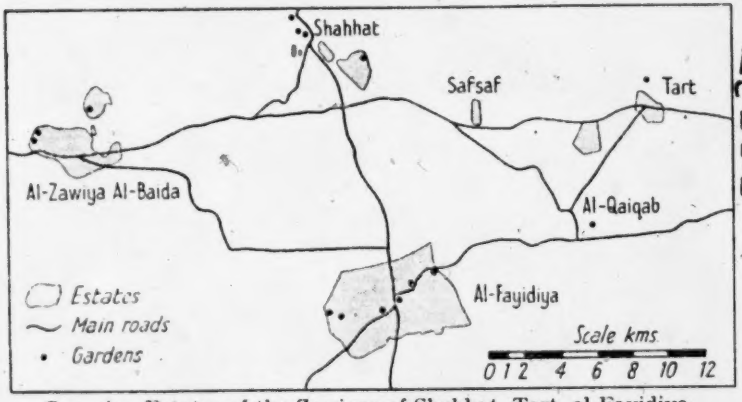
The Divisions of the Hasa Tribe.

'Ailat are the lineages into which a clan is divided and hence the sections of a tribe of various sizes in which these lineages are found and after which they take their names. *Biyut* are small lineages, or extended families, with a depth of five or six generations from the present day to their founders. It must be noted, however, that all these terms are relative and are used in a more or less comprehensive sense according to the context.

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

for they might then settle the matter by surrendering their claims to the zawiya.[1] Another way in which a lodge obtained rights in land was by asking permission of its owners to sow it. Constant repetition of this favour eventually gave the zawiya rights of use in it in perpetuity.

The tribesmen also assisted the Shaikh of the lodge in the cultivation of the lands, though most of the work was done by



Sanusiya Estates of the Zawiyas of Shahhat, Tart, al-Fayidiya, and al-Zawiya al-Baida.

the zawiya community itself. At sowing time the Shaikh would pitch his tent near the area to be cultivated and prepare a communal meal, taking with him some sacks of rice for the purpose. The local Bedouin then came with their draught animals and sowed and ploughed for a couple of days on behalf of the zawiya. The same procedure took place at harvest time. Besides gifts of land and voluntary service in cultivating, the Bedouin were expected to pay a tithe to the lodge at harvest time and after lambing. No doubt many of them paid annual dues but it is unlikely that any strict record was kept or that payment could have been enforced had they been averse to making it.

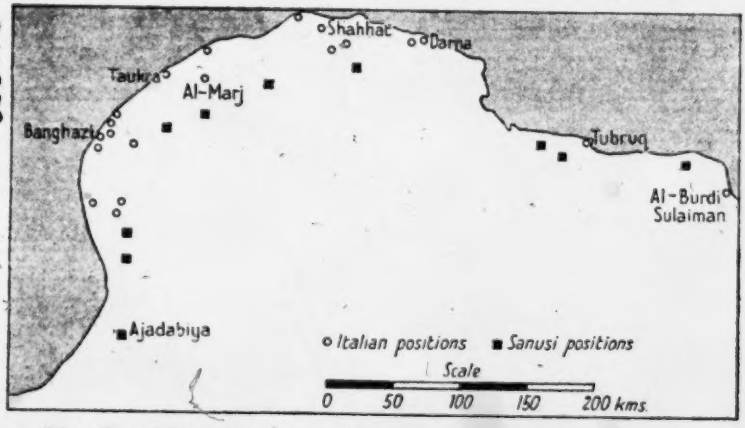
That it was expected that the Bedouin might promise services more readily than perform them is suggested by an interesting document, dated 1307 A.H., found by the Italians at the

[1] Savarese, op. cit., p. 193.

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

only on condition that nothing reached Turco-German hands. No Sanusiya lodges were to exist on Egyptian soil (they had already been razed to the ground in the Marmarica), though alms might be collected from Egyptian adherents to the Order. Sayyid Idris's property in Egypt was to be respected. Jaghbub oasis, though in Egypt, was to be administered by the Sayyid.

The agreement signed at 'Akrama settled affairs between the Sanusi and the British. The British got the military security



The disposition of Italian and Sanusi positions in October 1916.

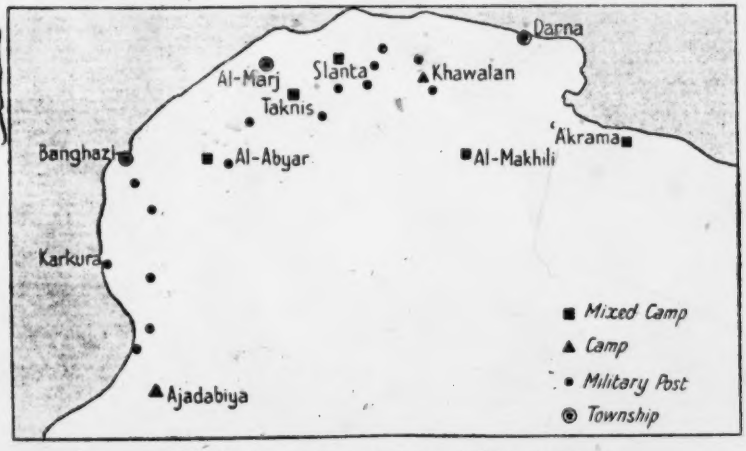
they needed. The terms were very favourable to the Sanusi. The *status quo* was preserved, the Italians being left in control of those parts of Cyrenaica in which they had established themselves—the coastal towns and a few inland posts—and the Sanusiya Order retaining the rest of the country. The Sayyid had saved the organization of the Order his grandfather had founded in Cyrenaica, and though he was not formally recognized as more than the Head of a religious Order he was, in fact and of necessity, treated as though he were, as indeed he was, also the secular ruler of an independent people. The accords were signed without consultation with the Turks and without their consent, so whereas Sayyid Ahmad had fought the Italians and British as representative of the Sultan, his cousin made peace with them in his own right.

The least satisfied party were the Italians. They had embarked on a colonial war and had not been successful in waging

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

lished on their own account, and the Italians considered illegally, a camp at Khawalan of about 100 men and a number of small posts, shown on the map, with about 15 to 30 men in each. Their headquarters force was at Ajadabiya.

As stated at the end of the last chapter, Gen. Bongiovanni seized the 'Mixed Camps' on 6 March 1923. Though this day may be regarded as the date of the recommencement of hostilities



Distribution of Sanusi forces in March 1923.

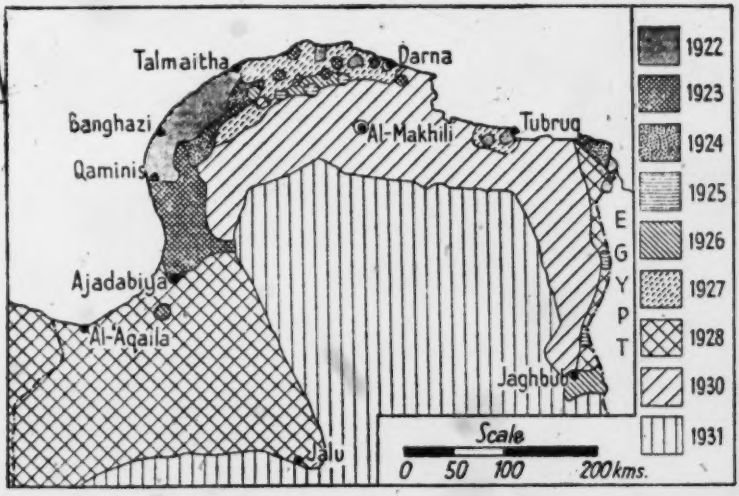
in Cyrenaica, the first operational phase proper was a drive to the south of Banghazi. The country there offered fewer difficulties to mechanized movement in the grand style than the plateau country, and it was near the main Italian base. The objective was the little village of Ajadabiya, the Sanusi seat of government and military headquarters, called grandiloquently by Bongiovanni after its capture the '*Roccaforte della Senussia*'.[1] The Italians seem to have believed that they had only to take it for resistance to collapse everywhere, much as it had collapsed in Old Tripolitania after the chief centres had been occupied. The Sanusi forces, under their Commander, Qajja bin 'Abdalla, a Qur'ani of Tibesti, were unable to defend the village against so large and well-equipped a column, and after they had been worsted in several fights they retired, leaving the jubilant

[1] *Proclama alle popolazioni*, 1923, p. 5.

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

*175 *648 *795 situation which had developed there in 1915 seemed likely to develop again. Concerted operations from Cyrenaica and Tripolitania were, therefore, planned. To facilitate them from the Cyrenaican side the Italian line was advanced in March 1927 from Qaminis–Tailimun–Suluq–al-Shlaidima to Ajadabiya–Sawunnu–Msus; and Teruzzi, always an advocate of combining political with military action, decided to try what

[102]



The Italian conquest of Cyrenaica.

[793] [619] diplomacy could do to ease the task of the soldiers. He had some success, with the aid of the treacherous Sanusiya Shaikh Sharif al-Ghariyani, in that he was able to arrange a meeting in June in the *barqa al-baida* with a number of tribal Shaikhs and to persuade 13 of those belonging to the Magharba Shammakh to make submission. This pacification of the Magharba near Ajadabiya, indispensable to operations in the Sirtica, had an immediate result in the uncontested occupation of al-Qatafiya towards the end of September and of al-'Aqaila a few days later. Sayyid Saddiq al-Rida collected a small force to the south of the Wadi al-Farigh to prevent a further advance but neither he nor his father, a man lacking both vigour and spirit, had the character of the Bedouin and both were wavering. The son entered into correspondence with the Italians and the father

*195 [P. 224]
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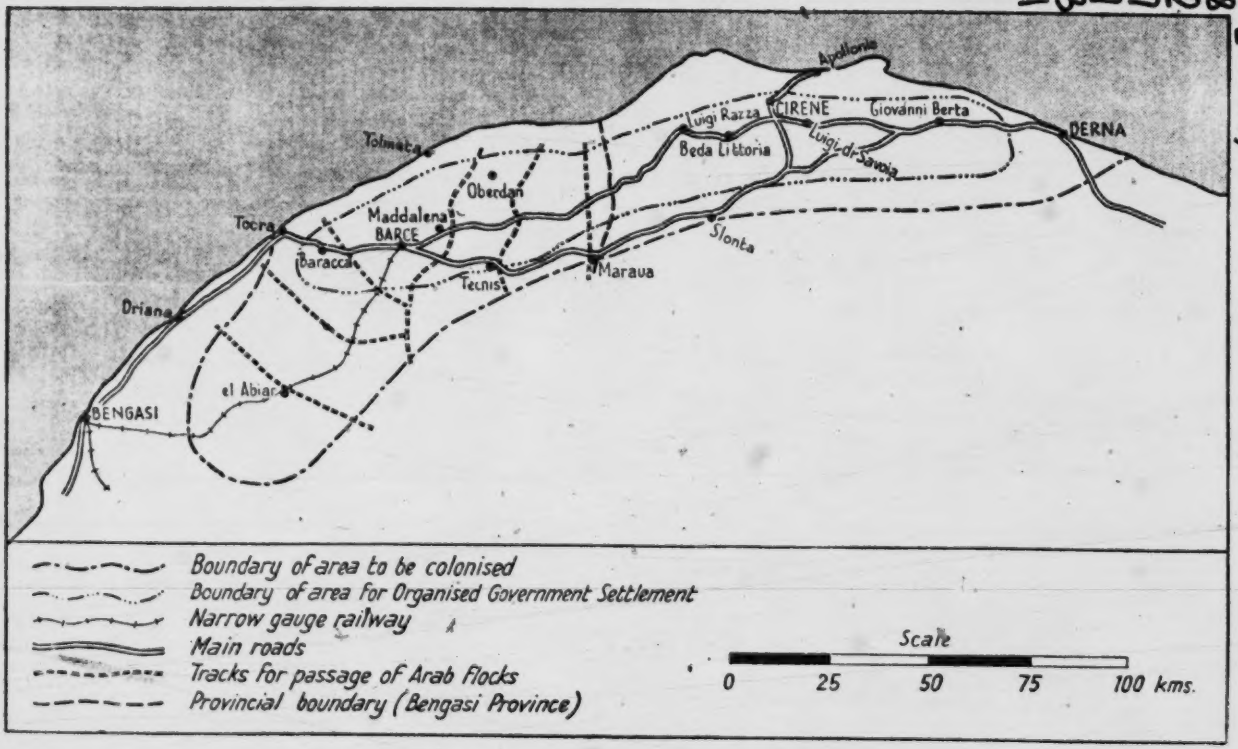

The Italian plan for the colonization of northern Cyrenaica.

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1887-1942)
Sanusi